

Al-Sabr

Patience



الصبر

A publication by the students of Darul Uloom Zakariyya

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The birth of Rasulullah ﷺ

It had been 500 years since a Nabi had walked on this earth. The world was in complete darkness. All kinds of oppression were at its height. Likewise, ignorance had reached its pinnacle point. There was some sort of shameless act taking place on every part of this earth. The strong oppressed the weak. The rights of every poor and weak man were usurped. There was no sign of justice. A father, who is the home of mercy for the child, would bury his innocent daughter alive. People fought endless wars due to petty issues.

Every creature on earth at that point was in search of a saviour. All the messengers had come and had done their best. But now, the time had come for the person whose birth was anticipated from the time of Isa (Alayhis Salaam), by a dua of Ibrahim (Alayhis Salaam). Such a man, that even the Prophets prayed to be in his Ummah. The time had come for the world and universe to be illuminated.

The time for the world and the universe at large to witness

a birth of such a person who would guide humanity from total darkness into complete light.

Suddenly in the month of Rabi-al-Awwal, In the house of Aaminah (RA) an orphan was born. "Rabi" meaning in Arabic is translated as spring, and the birth of

Rasulullah ﷺ was literally spring for mankind.

An orphan who lost the shade of his father even before he was born. Such an orphan in whose hands Allah ﷻ had given all the keys to success for life and the hereafter. Such a baby that when he was in the lap of his mother¹, a cloud descended, covered the body of the child, it then lifted up and a voice called from the unseen.

"Take this child to the east and west, let the entire creation come to know the name of this child. Let them know his nobility, status and attributes. Give him the Akhlaaq of Adam (Alayhis Salaam), the recognition of Sheeth (Alayhis Salaam), the bravery of Nooh (Alayhis Salaam), the sacrifices of Ismail (Alayhis Salaam), the friendship of Ibrahim (Alayhis Salaam), the eloquence of Saleh (Alayhis Salaam), the wisdom

*More magnificent
than you, my eyes
have not seen*

*More beautiful than
you no woman has
given birth to*

*You have been created
flawless, free from
every blemish*

*As if you were created
the way you wished to
be*

¹ Al-Khasais-al-Kubra. Vol: 1 (Page 81)

of Lut (Alayhis Salaam), the contentment of Ishaq (Alayhis Salaam), the strength of Moosa (Alayhis Salaam), the glad tidings of Ya'qub (Alayhis Salaam), the Jihad of Yusha (Alayhis Salaam), the obedience of Ilyas (Alayhis Salaam), the patience of Ayub (Alayhis Salaam), the voice of Dawud (Alayhis Salaam), the abstinence of Yahya (Alayhis Salaam), the piety of Isa (Alayhis Salaam), and grant him with the Akhlaaq (character) of all the Ambiya (Alayhimus Salaam)".

This was the birth of Muhammed-al-Rasulullah ﷺ. The specific and special attributes of every Nabi were collectively placed in the personality of Rasulallah ﷺ. He attained such perfection that Hassan bin Thabit (Radhiyallahu anhu) standing on the pulpit in Masjid-al-Nabawi, as the words magically flow from his lips,

واحسن منك لم تر قط عيني

واجمل منك لم تلد النساء

خلقت مبرء من كل عيب

كانك قد خلقت كما تشاء

More magnificent than You, my eyes have not seen

More beautiful than You no woman has given birth to

You have been created flawless, free from every blemish

*As if you were created the way you wished to be
[Hassan bin Thabit (Radhiyallahu anhu)]*

Rabi-al-Awwal is a month in which we should reflect and ponder over our love for Nabi ﷺ. This does not mean

that we should only love Nabi ﷺ in this month, but let Rabi-al-Awwal be that turning point in which we measure our love for the Nabi of Allah ﷺ. Let us bring the Sunnah into our lives through which our love for Nabi ﷺ will increase. But today the sad reality is that the Sunnah has been forgotten. We have ignored the sacrifices of Rasulallah ﷺ. A common statement that is uttered when it comes to practicing on a Sunnah "It is just a Sunnah!". But look at it the other way round. Nabi ﷺ stood the entire night in prayer. For who? Neither for his family nor his companions. Rather his Ummah.

A'ishah (Radhiyallahu Anha) narrates that once I saw Nabi ﷺ delighted, I said: O Rasulallah! Supplicate to Allah for me. He supplicated: "O Allah! Forgive A'ishah, all her past sins and future sins, and her secret sins and her open sins." Hearing this A'ishah (Radhiyallahu Anha) laughed so much in pleasure that her head touched her lap. Rasulallah said: Are you very happy with my dua? She replied: Why should I not be happy with your dua for me? He said, I swear by Allah! This is my dua for my Ummah in every salaah [Bazzar, Majma'-uz-Zawaid]

We have heard numerous incidents of Rasulallah's ﷺ love for us and the sacrifices he had given for his ummah. So it is only human of us to love him more than ourselves, regardless it being obligatory on us. The only way the love of Rasulallah ﷺ will increase in our life is to bring the Sunnah into lives, and a sign of love is obedience.

[Muhammed Musharraf bin Muhammed Zahur Salyed]
[2nd year]

Unquestionably the help of Allah (ﷻ) is near.

Surah Al-Baqarah(2) verse 214

A mother mourns over her child after his demise. People approach her saying, "Have patience, Almighty Allah (ﷻ) will make everything easy." However she keeps on crying for a period of time and a day comes in which she says, "The only solution we have now is to exercise patience." Question. *Why don't we do now what we will have to do tomorrow?*

Our beloved Nabi (ﷺ) said,

"The time of patience is at the onset of the calamity."

Anas (Radhiyallahu anhu) narrates that the messenger of Allah (ﷺ) passed by a woman who was crying at a grave. He said, "Fear Allah (ﷻ) and exercise patience." She said, "Leave me alone. You have not been afflicted by a calamity like mine." She didn't know that it was the messenger of Allah (ﷺ). When someone informed her that he was the messenger of Allah (ﷺ). She came to the

door of the messenger of Allah (ﷺ) and not finding any guards there, she said to him, "I didn't recognise you." He said, "The time of patience is at the onset of the calamity." (AL BUKHARI)

"The onset of the calamity" refers to the period immediately after a person has been afflicted with a difficulty.

"And certainly, we shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to AS-SAABIREEN (the patient), who when afflicted with a calamity, says, "Certainly, to Allah (ﷻ) we belong and to him we shall certainly return." (Surah Al-Baqarah(2) verse 155-156)

Patience at the onset of a calamity or difficulty rather than later, is noteworthy, because the stress associated with it subsides over time.

Imam Shafiee (rahimahullah) says,

Have patience and see how near comfort is

Whoever seeks help from Allah will be successful

And whoever strengthens his bond with Allah will be saved from adversities

And whoever hopes for Allah will find him according to his expectations

It is narrated from Anas Bin Malik (radhiyallahu anhu) that the messenger of Allah (ﷺ) said, "On the day of resurrection the disbeliever who lived the most luxurious life will be brought, and it will be said, "Dip him once in hell, so he will be dipped in it", then it will be said to him, "O so and so, have you ever enjoyed any pleasure?" He will say, "No, I have never enjoyed any pleasure." Then the believer who suffered the most hardship and trouble will be brought, and it will be said, "Dip him once in paradise." So he will be dipped in it and it will be said to him, "O so and so, have you ever suffered any hardship or trouble?" He will say, "I have never suffered any hardship or trouble." (Ibn majah, hadith-4321)

What is patience? Is it just merely awaiting the passing of a difficulty and the appearing of light at the end of the tunnel? Or does it have more to it?

The literal meaning of "SABR" is to stop or to prevent. In the shari'ah it is used with the following three connotations.

1. To apply oneself to the obedience and the worship of Allah (ﷻ)
2. To prevent oneself from committing sins.
3. To persevere and be patient with the difficulties brought on by various calamities in such a way that one is content with the decision of Allah (ﷻ) without objection.

At the same time, one should aspire for Allah (ﷻ) reward in these trying times. People generally interpret "Sabr" only in the third category, they do not even consider the first two whereas all three categories are parts of its meaning.

Sayyiduna Umar Bin Khattab (Radhiyallahu anhu) beautifully explained the value of patience saying, "Never did any calamity befall me, except that I found three bounties (therein). Firstly, I appreciated that it did not affect my religion. Secondly, I appreciated that it did not affect me more severely than it did. Thirdly, I reminded myself that Allah (ﷻ) has promised immense rewards for those who are patient and give glad tidings to those who are patient."

As Allah (ﷻ) has mentioned in the Noble Quraan.

انما يوفي الصابرون اجرهم بغير حساب (الزمر: ١٠)

"Those who patiently persevere will truly receive a reward without measure." [Surah Zumar(39) Verse:10]

And do not lose hope

ان مع العسر يسرا (الشرح: ٦)

"Verily with hardship comes ease."

[Surah Al-Inshiraah(94) verse 6]

يصبر في كل الأمور ويخضع
فإن هو لم يصبر على ما أصابه
فليس له شيء سوى الموت أنفع

*"Be patient and submit yourself to the decision of fate,
If you cannot adopt patience, then there is nothing left to
benefit you but death"*

[Imam Shafiee (rahimahullah)]

[Zaakir Bismillah] [7th year]

A Life of Note

While the mere thought of death ideally causes a lumbar puncture in the spine of the oblivious, a believer's focus is of a nature which defies logic due to the gravity of our deep-rooted conviction in the opening words of Allah Ta'ala's noble speech "لا ريب فيه" (There is absolutely no doubt in His book). Allah says,

"And do not mention those who have been martyred in Allah's path as having passed on. In reality, they are very much alive but you do not comprehend it" (Surah Baqarah verse: 154)

If the intellect of man is not directed to the Creator and His words and His Messenger, it would without doubt impress a war of nerves for the one facing death while Allah Ta'ala secures life for the martyr even in a world six feet down. Where the vision of the unfortunate terminates, does the vision of the believer recuperate, as such, where the life of the hopeless reaches it's absolute does the life of the believer manifest its magnitude

Our Honourable Master of the worlds Hadhrat Muhammed Mustapha (sallallahu alaihi wasallam) came as a spiritual booster to spark our dead batteries and to mould our existence into one that is precious and refutes logical thumb-sucked theories of our coming into existence such as the

theory of evolution by enlightening our souls with the blessed words of his:

تحفة المؤمن الموت (رواه البيهقي)

"The gift of a believer is death"

The question that arises and naturally so is, how is death a gift? The answer is, what are the comments portrayed about that person who has left no stone unturned, striving to reach his destination despite punctures and breakdowns focused on one outcome—that is the pleasure of his Lord. Doors to entertain efforts are now closed, now it's that ticket which affirms the approval of your efforts directly from The One, who will not afflict no sort of oppression.

The life of freedom vs. the life of struggle demands an extract of fairness somewhere in the equation specifically in a world where everyone claims their rights in a court of a judge who is fallible, therefore the One who is infallible will not pass such a judgement that is not suitable for those deserving.

The levels, from quarantine to the freedom of movement, the loved ones we had to part with, the loss of wealth and various calamities one was daunted with, all will be wiped out with one dip in Jannah provided we treasure what we have, and create the pathways to Our Nourisher, Allah Ta'ala!!

Scientists have discovered a broad range of concepts; however, death is one which remains in control of an Ever-living Being whose authority never stops and words which never seems to lose part of His reality

"Verily this death you running away from, will indeed meet you" (Surah Jumu'ah V: 8 Al-Qur'an)

The most intelligent human being, Muhammed Mustapha (May Allah's mercy descend upon him) defines intelligence as one who aims to put his carnal desires under control and does actions for the life to come. A simple method is to meditate in seclusion for a few moments daily before retiring to bed over that day when the angel of death is instructed to claim your soul. This should create an energy directed to noble deeds, ideally the desired outcome, and one will then desire to meet His Lord, Ubadah Ibnu Saamit(Radhiyallahu anhu) narrates Rasulullah (sallallahu alaihi wasallam) to have said,

"Whoever loves to meet Allah, Allah loves to meet him and whomsoever dislikes to meet Allah, Allah dislikes to meet him" (Bukhari, Muslim)

One will notice that those who pursued a status in this perishable world at the expense of remembering Their Sustainer, their lives can be summed up in a few sentences, while those who focused their every second towards that date with The Ever-Living, the scrolls noted by their loved ones, seems as if they are very much with us. Take a look at the life of Rasulullah(sallallahu alaihi wasallam) and his companions(May Allah be pleased with them all) and those who followed his life.

*Don't you also aspire to live a life of note?
Discover the pathways to serenity!*

[Zaahid Khan]
[7th year]

Benefits of ablution...

In every Sunnah of Rasulullah ﷺ there is absolute beauty, maximum benefit and manifold rewards. Scientists have

only recently discovered an abundance of wisdom and benefits in many of the Sunnah ways of our master Rasulullah ﷺ, the leader of both the worlds who educated us more than 1400 years ago.

Like every aspect of Islam, Wudhu is another deed and Sunnah of Rasulullah ﷺ which is filled with beauty, wisdom and an infinite source of virtue. So important is this seemingly insignificant act, that its neglect will jeopardize ones Salaah just as a surgeon may jeopardize a major operation if he neglects the vital few minutes of "scrubbing up" before his significant operation.

The spiritual benefits coupled with the physical and medical benefits of Wudhu will definitely lead a person to good health and well-being in this world and the highest ranks in the hereafter.

It is related by Uthmaan(Radhiyallahu anhu) that Rasulullah ﷺ said: "Whoever performed Wudhu and performed it well(i.e. according to the prescribed rules), all his sins will be removed, even from under his nails."

The medical benefits of wudhu are a handful of bonuses achieved from this simple act as derived from the research of doctors and scientists. The act of Wudhu can restore the weak body, provide it with strength, reducing muscle spasms, relaxing the nerves, lowering the heart rate and decreasing muscle pain. It also aids in relieving anxiety and insomnia.

From the different acts of Wudhu, one of them that has been seen as really beneficial in these crucial days of covid19 is the act of drawing water into the nostrils 3 times and blowing them out as taught to us by our pure and complete Deen.

Some of its benefits are as follows:

a) This practice removes micro-organisms that become attached to the nasal cavity and settle therein, thereby limiting congestion, inflammation and irritation of the nose and sinuses, as the nasal passages then remain clean and free of colonies of bacteria. Similarly, the more this is done, the more elimination of such bacteria happens. Thus after the third time, the nose becomes completely free of such harms. This is why Rasulullah ﷺ emphasized doing it thoroughly and repeating it three times, so that, in this way, elimination of large amounts of micro-organisms is accomplished in this vital and sensitive area.

b) It removes accumulated secretions in the nasal cavities, as well as the dust that gets stuck to the mucous membranes, such as house dust and pollen, and some fungi-seeds and moulds that scatter in the air, before they

can build up, thus allowing greater freedom to breathe. A human inhales air 15000 to 25000 times daily! When breathing, particles of dust and dirt gather in the nose, which attempts to prevent them from reaching the lungs. If such dirt is not removed from the nose, it eventually will reach the stomach, because the mucous lining in the nose slowly moves backward until it is swallowed.

c) This practice cleanses the mind and calms the nerves.

d) It introduces peace and tranquillity to the heart.

e) It strikes a balance between the senses, body and energies.

f) It reduces fatigue, revives the spirit and brightens the face.

Finally, studies and research carried out from the purpose of knowing the impact of Wudhu on the health of the nostrils, have proven that various bacterial colonies live inside the nostrils of those who do not perform Wudhu, whereas the nostrils of those who perform are free of all forms of germs etc. Such is the Sunnah of our Rasulullah ﷺ.

May Allah (ﷻ) grant us the ability to implement it in our lives. AMEEN.

[Jareer bin Muhammed Zakariyya]
[2nd year]

THE QUESTION WE ASK OURSELVES IS WHY?

It is important for a Muslim to understand and believe that all conditions, whether challenging or unchallenging, favourable or unfavourable, are solely and only from Allah (ﷻ). Sometimes Allah (ﷻ) afflicts difficulties upon his loved ones to see how true their trust in him is.

On the other hand, it is sometimes our deeds and actions that provoke the wrath of Allah (ﷻ) which is then a means of calamities befalling us.

Allah (ﷻ) mentions in the Noble Quraan:

Corruption as appeared on land and at sea because of the deeds of man and so that Allah may let them taste (the consequences) of some of their deeds so that they may refrain. (Surah Room Verse 41)

According to the commentators of the Quraan the "corruption" in this verse refers to all types of adversities, like widespread murder, epidemics, drought, cyclones, earthquakes etc. Allah (ﷻ) afflicts man with all these adversities so that man may take lesson, introspect and rectify ourselves, actions and belief.

The fortunate is the one who takes lesson and rectifies his actions, and on the other hand, the unfortunate one is he who despite experiencing unfavourable conditions, furthers himself from Allah (ﷻ).

Whenever the Sahabah would face any atrocities during the period of Rasulullah ﷺ, they would hasten eagerly towards the Masjid. Unfortunately, we could not implement such actions due to the world wide pandemic in which Allah (ﷻ) had deprived us of entering the tranquil and blissful Masaajid. The Masjid doors had been closed for days on end. No matter our cries, desires and please, it remained closed. The masaajid were void of Musallee's and the Musallee's were void of serenity and tranquillity.

Allah (ﷻ) does not merely remove a blessing from us for no reason. There are various reasons with different magnitudes and complexities behind it. One should introspect with one's self and ask the vital question why. Why did Allah (ﷻ) prevent us from entering the Masaajid? There are multiple answers to this pivotal question.

- ❖ When the masaajid were open we were reluctant to go to the Masjid.
- ❖ We payed no attention to the call of prayer (Athaan) and carried on our daily activities without showing any form of recognition and respect to the Athaan.
- ❖ We did not appreciate the house of Allah (ﷻ) when Allah (ﷻ) was welcoming us.
- ❖ The act of filling the first row in the Masjid for Fajr salaah was almost impossible to carry out.

- ❖ Why is it that only on Fridays, Eid Salaah's and auspicious nights were the Masaajid full to capacity? Have we become occasional Muslims?

Another fundamental blessing in which were deprived of is, visiting the house of Allah (Masjid-al-Haram) i.e. the Ka'aba- and Masjid-al-Nabawi ﷺ. Such a holy month came and went by but sadly nobody was allowed to perform Umrah. Nobody could stand at the Rawdha Mubarak and send peace and salutations upon our beloved master Nabi ﷺ. Again the question arises, WHY? Why were we deprived of such fundamental visits? Umrah has become a shopping trip spree instead of gaining an Imaan spree. Less time was spent in the Haram for Ibaadah and more time was spent in shopping.

In a hadeeth Rasulallah ﷺ said:

أحب البلاد إلى الله مساجدها، وأبغض البلاد إلى الله أسواقها

The most loved places by Allah are the masaajid and the most hated places by Allah are the market places. (Muslim)

Now if one ponders over this, a person is at the most sacred place on earth. A place where even the salaah that is performed there is multiplied in rewards. Instead of us making use of our precious time by sitting in the Haram or Masjid al Nabawi, we spend majority of our time in the markets. Unfortunately, this has become an incomprehensible norm. It is a Muslims right that when a Muslim brother or sister is ill, one should visit them. When they pass away, one should attend their Janazah. It is evident that we are also not allowed to fulfill this right. And again the question arises WHY? Why are we deprived of fulfilling our duties as a Muslim? The answer to this is that unfortunately the Mayyit house has become a three day meal extravaganza instead of days in which we mourn for the deceased. Instead of it resembling a funeral house, it resembles a wedding house in which tables are filled with foods of all kinds. Payment of condolences (Ta'ziyah) have become void. Rather the

donning of fancy clothes when attending a funeral was made a priority.

During this pandemic some were deprived of visiting their elderly and sick parents, so much so that the next time in which some saw their parents, was the day in which they had to bury them. Why are we being tested to such extents? Is it due to the fact that we have become void of humanity, love and Muhabbah in our Muslim community? Is it because of our selfish instincts that we have become more apparent?

In every trial we experience, we should always take the out the positives and lessons we have learnt because of it. We should implement introspection of ourselves once we are faced with calamities. This enables us to rectify our mistakes and become the best versions of ourselves. In life, we are always presented with two different paths or roads to take. Two different decisions we can choose. Life is full of choices and different paths. Choose wisely on which path you would want to travel on. In conclusion, instead of taking paths in which we are forced to ask ourselves "why?", Let us rather take paths in which we have to ask ourselves "why not?".

ان مع العسر يسرا

"Verily with hardship comes ease."

Be patient upon the greatest of calamities

*Treat grief with the medicine of patience,
beautifully*

Why worry over just one day over insolvency?

After passing a lifetime of wealth and serenity

Do not lose hope, for despair is infidelity

*Soon Allah will enrich you with boon and
prosperity*

Think nothing but good of Allah the Almighty

Of our utmost, Allah is more than worthy

Indeed hardships are followed by comfort and ease

And the word of Allah is the most truthful speech

If provisions were gained through intellectuality

Then the intelligent would have all the prosperity

For a day, how many believers have stayed hungry

Only to be rewarded by the drink of Salsabeel

{Sayyidina Ali (RA)}